

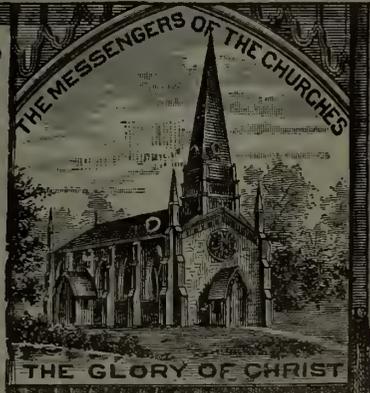


SEPTEMBER, 1892.

HERALD OF MISSION NEWS

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No. 9

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OUR VIEWS OF MISSION WORK.

THE RIGHT USE OF MONEY.*

There are three great objects to which our means ought to be appropriated so as to meet the Divine approval.

1. A certain portion ought to be taken for defraying personal and family expenses.
2. Another portion may be allowed to accumulate as capital.
3. A fixed proportion ought to be devoted to God.

No one doubts that the first of these objects ought to be attended to. Every one must be housed and clothed and fed. This duty need not be urged; the danger is that this duty be the only one attended to.

In regard to the second there is a difference of opinion. Some fanatics go so far as to say that a Christian has no right to acquire property. They say it is a distrust of God's providence and care to store up money for the future provision for themselves and family. They support their opinion by the quoting of such passages as these: "Lay not up for yourselves treasures on earth"; "Woe to him that ladeth himself with thick clay"; "Go to now, ye rich men, weep and howl for the miseries that shall come upon you," etc. The common sense of mankind, as well as Scripture compared and interpreted, is so totally opposed to these views that no one carries them out in practice. The Scriptural authority for this common sense view is very de-

cisive. The meaning of the passages I shall quote is that property in itself is a blessing, and only becomes a curse if improperly employed: "The hand of the diligent maketh rich"; "He that gathereth in summer is a wise son"; "The blessing of the Lord maketh rich, and he addeth no sorrow with it"; "And the Lord hath blessed my master Abraham greatly, and he is become great, and He hath given him flocks and herds, and silver and gold." It would be hard to prove against such Scriptures as these that it is a sin to die rich.

I thus frankly and fully declare that the Scriptures teach the propriety and necessity, not only of adequately providing for present wants and comforts, but also of accumulating property for commercial and useful purposes, and for the future wants of ourselves and families. These apparent concessions, some might think, will counteract or weaken the arguments to be used to enforce the third department of our duty, namely, the portion to be allotted to the service of God. Truth requires no concealment or suppression of anything. The same authority which says, "Honor the Lord with thy substance," also says, "But if any provide not for his own, especially those of his own house, he hath denied the faith, and is worse than an infidel."

The part of our property to be devoted to the service of God includes three divisions:

* Selected from an excellent sermon on "Stewardship," by Rev. John W. Pratt, D. D., of Louisville, Ky.

1. Alms-giving or charitable contributions to the poor, or to benevolent institutions, such as orphanages, widows' homes, and so forth.

2. The support of the ministry, both in our own country and in foreign lands.

3. Free-will offerings.

In regard to the first of these divisions, the money which we give to the poor, God has been pleased to designate a *loan* to Him. "He that giveth to the poor *lendeth* to the Lord"; "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." But in order that we may perform this duty intelligently, the Holy Spirit led the Apostle to lay down this special rule: "Upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come."

The second division of religious giving comprises the portion of our substance which we *owe directly to God*. In this, God claims of all His people His right. In giving to the poor He says, we "lend to the Lord," but in withholding from Him what He claims as His right, we are said to "rob God." We do not "rob" by refusing a loan, but we do rob when we fail to pay a debt. Now does God in His Word tell us precisely how much He claims as the portion He will accept from His people as His share? The plain answer is that in all ages of the Church, from Abraham to the present moment, He has indicated that the rendering of less than a tenth of a man's income is a robbing of God. Now in the Jewish Church this tenth was devoted exclusively to the maintenance of the ministry and the ordinances of God's House. And Paul, in allusion to this provision of the ministry under the old economy, says: "Even so

hath the Lord ordained that they which preach the Gospel shall live of the Gospel."

There is the greatest ignorance among ministers, and great misapprehension among the people, on the subject of the Jewish tithe. It was not collected under stringent regulations. On the contrary, he might, and the covetous Jew did often fail to "bring" his tithe to the storehouse. If he did not bring it voluntarily there was no compulsory process by which it could be wrung from him. It was a matter which rested between him and his God. The rulers of the people took no cognizance of his dereliction. But God, whom he "robbed," did. Thus you see that what is called the "Law of the Tithe," was only the rule of proportion by which God taught His people what amount of their yearly income He would accept as a token of their acknowledgment of His right to all their possessions. And in the degenerate days of the Church, when piety was almost extinct, and when the priests failed to teach the people their duty in this matter, God visited them with droughts and all manner of agricultural disaster, and caused the priests to become "contemptible and base in the eyes of the people," because they had, in the language of Malachi, "corrupted the covenant of Levi," that is, because they had relaxed the demand for the tithe, which was the "covenant of Levi." In precisely the same way the ministry in our day, by their failure to indoctrinate the people as to the demand which God makes upon them for the support and maintenance of all His ministers and the ordinances of His House, have, in a manner, become "contemptible and base" before all the people.

I wish, while on this subject, to explain briefly the "free-will offering." It is absolutely distressing, as well as amusing, to hear some people talk of their "free-will offerings."

A free-will offering was brought by the pious Jew on a particular emergency, as a thank-offering for deliverance from some special peril, or on the experience of signal blessing. It was never appropriated or intended to supplement any deficit in the support of the priests, and there was no room for a free-will offering on the part of *anyone who had not brought his tithe*. A free-will offering was something over and above what the offerer owed to God. Only after all obligations were discharged could one dare to present a free-will offering.

You are now prepared to see for yourselves whether any of you could, if you desired, bring to God a free-will offering in acknowledgment of His signal mercies to you during the past year. If your givings to the support of the Gospel in the home church and in our missionary work in foreign lands, have not been one-tenth of your

income in the past year, you are in no condition to respond to a call for free-will offerings. You must be just to God before you can be generous. . . .

The adoption of this rule of voluntary tithing is recommended by four considerations:

1. It has the sanction of Divine authority.
2. It was practiced in the early Church for more than a thousand years after the Apostles.
3. It is the only equitable plan for distributing the burdens of a Church according to the abilities of the people.
4. It is the certain condition of worldly prosperity. It is impossible for God to lie. He says: "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "Bring ye all the tithes into the storehouse and prove me now herewith, said the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

In a recent number of the *Christian Instructor*, Rev. J. B. Dales, D. D., writes respecting the Missions of the United Presbyterian Church in India and Egypt:

During the year ending December 31, 1891, 947 persons in our Missions in Egypt and India professed faith in Christ and were added to the native churches.

In India there were 554 villages with professing Christians in them, a total Christian population of 10,625 persons, and there were 490 adult baptisms and 378 infant. In Egypt there were 144 regular stations, with an average attendance at the Sabbath morning services of worship of 6,451, and at night meetings of 2,945.

In Egypt the total distribution of books during the year amounted to 38,826

volumes, of which 13,281 were of the Scriptures, 8,948 of religious books and 18,118 educational. The sales amounted to \$8,616. In India book shops and reading rooms are opened in all the principal stations. In Gujranwala City and District over 1,000 volumes were distributed.

In both Missions the spirit of liberality is being developed. In India the contributions reported amounted to 2,059 rupees and 13 anas. And the disposition to make offerings for the cause of Christ is increasing. In Egypt the total contributions of the natives for the year amounted to \$29,811, as follows: For church purposes, \$7,378; from Missionary Societies, \$299; from Sabbath-schools, \$320; for schools, \$13,298; for books, \$8,516.

Few probably realize the extent and usefulness of the medical work of our Missions. In Egypt Dr. L. M. Henry reached his station in the fall of 1891. In the four months that followed before the making out of the Annual Report he treated 4,343 patients, performed 41 surgical operations and visited 402 patients in their homes. To all of these he made known through interpreters as much as possible of the one way of life. In India, Dr. Maria White reports of her medical work at Sialkot and Pasrur that the whole number of patients was 15,406, and there were 465 surgical operations. With all this a thorough religious work was regularly carried on. Dr. S. E. Johnson reports that in the two dispensaries, Jhelum and Bhera, there were 18,959 patients, the number in both dispensaries as well as those treated in the district having increased more than threefold. In all cases also special attention was paid to religious work.

TURKEY.—The following paragraphs are taken from the Thirty-sixth Annual Report of the Turkish Missions' Aid Society, for the promotion of Evangelical Missions in Bible Lands:

The main body of the population in Turkey is composed of Mohammedans and nominal Christians—the former the dominant race, the latter subject to many disabilities, though allowed to exercise certain rights and privileges “for a consideration.” “There are about ten millions of nominal Christians scattered throughout the great centers and seats of Mohammedan population and power.” Now it might have been expected that the Christian Church as a whole would by this time have gained over their conquerors to the faith of Christ, for Christianity is nothing if it is not aggressive. But how stands the case? Hear what Dr. Jessup says on the general question: “The chief and ultimate object of missionary work in Western Asia is the conversion of Mohammedans to the Christian faith. They number 180,000,000 in Asia and Africa, and constitute one of the great influential factors in the future religious history of the race. The Gospel is to be given to them. All the Christian churches which have any missionary zeal admit this. Thus far they are almost unaffected by the great missionary movements of the nineteenth century.

“They believe in one God, and in the divine origin of the Old and New Testaments; but regard the Scriptures as corrupted, deny the divinity of Christ, ignore the spirituality of religion, and look upon Christians as their hereditary enemies. Having seen only the oriental type of Christianity, they despise its immorality and idolatry, and protest against the

creature worship and image worship of both the Greek and Latin churches. Images, pictures and saints are the abomination of the Mohammedan world.

“The pagans of the second century objected to Christianity that it had neither altars nor images; the Moslem of the nineteenth century objects to Christianity that it has only images and altars.

“The Christian missionary to-day urges a Mohammedan to accept Christianity. He is met with the decisive reply, ‘Thank God, we are not idol worshipers, as are you Christians, and, God willing, we never will be. We have lived among Christians twelve hundred years, and we want none of your creature worship. There is no God but God.’ The missionary may protest and explain, but until he can show the Moslem a pure Christianity in life and doctrine, and illustrate by living examples the Bible ideal of a Christian Church, his appeals and arguments will be in vain.

“This state of things confronted all Christian missionaries in Oriental lands fifty years ago, and it confronts them to-day.”

All this is sadly true. The Christian sects of the East have never realized and experienced such an awakening power as shook all Europe in the days of the Reformation. Being still under the power of error, and largely destitute of spiritual life, how *could* they ever be instrumental in effecting such a transformation as the conversion of Mohammedans to Christianity and Christ? “If the salt hath lost its savour, wherewith shall it be salted? It is thenceforth good for nothing.” Because of this, quite apart from the mighty hindrance arising from persecution, the Oriental Churches have been all along, and

are now, powerless for the Christianization of the Moslem races. In fact, they themselves need the Gospel in its purity, and they know not the true method of evangelization.

But while Mohammedans remain hard and defiant as ever, certain missionaries from America—the very men whom it is our privilege to assist a very little—have succeeded in establishing true Christianity in the empire. Facts bear witness. There are now in Turkey 175 churches or Congregations, with 20,000 communicants and nearly 100,000 adherents, most of them drawn from the Oriental Churches. By all who know the circumstances, the gracious character of this work is confessed. Many Moslems are beginning to see the difference, and are beginning to inquire and to study the Bible. To us it appears that a period of 1,200 years’ probation is more than sufficient for the orthodox Apostolic Church to have proved its fitness or unfitness for evangelizing the Mohammedans. To those of the Church of England who would refrain from preaching the Gospel to the Mohammedans till the Oriental Churches give permission, we would earnestly say, in the words of Dr. Jessup, “The time has come when the Church of Jesus Christ must break loose from the tyranny of Churchism, and preach the Gospel, as Luther did, in spite of councils and hierarchs. Our sectarian names and differences are of trifling, yea, contemptible consequence, compared with the momentous character of the great work before us all in bringing the Mohammedan world to Christ. Mohammedans believe in the Bible, and believe that Jesus, the Son of Mary, is to judge the world. Let us give them the Bible, and exalt the

name and the redemptive work of Jesus their Prophet, Priest and King."

Meantime, and until the day comes for the door being opened to preach Christ freely among the Moslems, God speed the efforts of the American missionaries to leaven the general population with Gospel truth, and to endeavor to gain souls for Christ. You are already familiar with the general statistics of progress, and you may be assured that the aggressive spirit is not relaxed, that fresh ground is being opened up, and that, under the Divine blessing, successive rounds of masonry are being added to the living temple, which in those lands is gradually rising to the glory of God.

INDIA.—Bishop Thoburn, of North India, writing in reference to the joint sessions of the Agra and Aligarh District Conferences, says: "The reports presented are exceedingly encouraging. The Agra District reports 1,200 baptisms since the beginning of the year, and the Aligarh District 1,072. The number of workers has doubled, and the contributions of the native Christians increased more than threefold. At the outset I asked each worker, when giving his report, how many inquirers he had. The lowest number reported by any one was 200; and when they began to number them by the thousand I ceased to ask the question. The field is practically unlimited. By the time the Annual Conference meets these brethren will probably report 4,000 baptisms from heathenism. One Hindostani brother, in giving his report, said that if I would give him eight men to help him for one year, he would promise to gather in 3,000 souls before the close of the year. If all our Foreign Missions were

closed, including all our other fields in India, we have here, within a radius of 200 miles, a work of sufficient magnitude to absorb all the money in the missionary treasury. It is amazing and almost incredible. But it is only one of a dozen great harvest fields to which we are summoned."

AFRICA.—The *Missionary Record* of the United Presbyterian Church reports an address of Rev. Dr. Laws, of Livingstonia, in which he gives the following brief but interesting account of the Free Church Mission on Lake Nyasa: "The Mission was first proposed in 1874, and the first missionary party sailed for Africa in 1875. Then the greater part of Central Africa was unknown, and the idea prevailed that it was only inhabited by wild beasts. But when they sailed round Lake Nyasa they found villages or towns with from 50 to 5,000 or 10,000 inhabitants. On October 12, 1875, they sailed into the harbor at Cape Maclear, which became their first station. It had now developed to six centers, occupied by Europeans, the Cape itself being occupied by the native who first made profession of his faith in Christ, and who had since been doing good service for the Master. In 1875 they were strangers to most of the languages, of which there were eight, in the district round the Lake, besides the dialects of these languages. Now several of these had been reduced to writing, and Bible and New Testament translations effected; while they had also school-books in most of the towns. Instead of there being no schools—as was the case in 1875—during 1891 they had 32 schools in operation connected with the Mission. In 1875 they had not a single scholar;

during the past year they had about 7,000. Instead of having no teachers, as in 1875, they had now about 150 native teachers, male and female. Let it not be supposed, however, Dr. Laws remarked, that these teachers would pass the standard requirements for pupil teachers in this country. Certainly not: but their aim was to get as speedily as possible a widespread elementary education among the people—for this reason, that they wished to have a Bible-reading and a Bible-loving population. They did not seek that their native teacher should be equal to the European teacher, or the native pastor equal to the European pastor; but they wished to have their native teacher in advance of the native class, and their native pastor in advance of the native pew. They were striving, in connection with this work, also to give those teachers an industrial as well as a literary training. All were able to read the New Testament in their own language before they could become teachers in connection with the Mission, and thus they were able to teach the alphabet to the children in the villages, and save the time of the Europeans in doing so. In 1875 there was on the Lake only one man professing Christianity; in 1886 there were nine men and women who had been baptized. When he left, toward the close of last year, 165 men, women and children had been baptized in connection with the Mission.

“The native Christians were seeking to take a part in spreading the Gospel. They laid this work upon them as a duty; if they had joined the Church of Christ, they were not to be drones. It was their duty to tell those in their households and those in their villages and those in other villages of the way of salvation, which they themselves

had learned, and they were doing this. During the past year they had had from thirty to forty of their native Christians going out Sunday after Sunday to preach the Gospel—some of these men walking eight, ten, and twelve miles for the purpose in a broiling sun. Sometimes they left on their journey the preceding day, if they could stay with friends, and thus the whole of the Sunday was spent in preaching to the people at different villages. In this way, in 1891, they had from twenty-five to thirty services conducted every Lord’s Day by these Christians themselves, in connection with the one station referred to.”

AT HOME.

RESOLUTIONS OF THE L. M. S. OF THE R. P. CONGREGATION OF VERNON, WISCONSIN, on death of Miss Sarah J. Wright.

Whereas, It has pleased our Heavenly Father in His infinite wisdom to remove, suddenly, by the hand of death, our beloved sister and co-worker, who has done much for the cause of Christ and the advancement of His kingdom:

Resolved, First, That we humbly bow to the will of Him who doeth all things well, and thank and praise Him for the blessed assurance that our loss is her gain.

Second, That we desire to bear cheerful testimony to her consistent Christian life, ever ready to help in the Master’s work.

Third, That we express our sincere sympathy to her relatives and friends, praying that the Lord Jesus may comfort them as He alone can.

MRS. W. G. BAIRD,

MRS. T. FARIS,

MRS. WM. LOWRY, JR.,

Committee.

REGISTER OF CHILDREN BAPTIZED IN THE LATAKIA MISSION TO MARCH 1st, 1892.

No.	NAME OF CHILD.	NAMES OF PARENTS.	PLACE OF RESIDENCE.	ORIGINAL SECT.	DATE OF BAPTISM.	MINISTER.
1	Najla Haddad.	Salim and Zahidi.	Latakia.	Greek Orth.	Mar. 22d, 1891.	Henry Easson.
2	Adriam Julin Seleh.	Salim and Miriam.	"	"	" 29th, "	James S. Stewart.
3	Jurjus Ibrahim.	Saloom and Raouth.	"	" and Nusa.	June 28th, "	Henry Easson.
4	Adibi Dager.	Asad and Labibi.	"	Greek Orth.	" " "	"
5	Risa Monsich.	Yunis and Manoush.	Gunaimia.	Arminian.	Oct. 11th, "	"
6	Toufik Juraidimi.	Yakob and Helani.	Latakia.	Greek Orth.	Nov. 7th, "	"

List of Children Under Age Registered When Their Parents Joined the Church.

No.	NAME OF CHILD.	NAMES OF PARENTS.	PLACE OF RESIDENCE.	ORIGINAL SECT.	DATE OF BAPTISM.	AGE.	MINISTER.
1	Mahiel Saroor.	Hana.	Inkzik.	Greek Orth.	May 7th, 1891.	7	Henry Easson.
2	Nayouf Saroor.	"	"	"	" " "	6	"
3	Wahiba Saroor.	"	"	"	" " "	4	"
4	Yusuf Saroor.	"	"	"	" " "	1	"

The Following Name Was Overlooked and Not Registered.

No.	NAME OF CHILD.	NAMES OF PARENTS.	PLACE OF RESIDENCE.	ORIGINAL SECT.	DATE OF BAPTISM.	MINISTER.
1	Ayoub Sabbag.	Boulis and Katrina.	Latakia.	Arminian.	Dec. 22d, 1879.	Henry Easson.

Register of Adult Baptisms During Year Ending March 1st, 1892.

No.	NAME.	PLACE OF RESIDENCE.	ORIGINAL SECT.	DATE OF BAPTISM.	MINISTER.
1	Helmi Enleiman.	Merj.	Nusairia.	Nov. 7th, 1891.	Henry Easson.

HENRY EASSON.

REGISTER OF BAPTISMS OF CHILDREN IN THE LATAKIA MISSION TO
JUNE 16th, 1892.

No.	NAME OF CHILD.	NAMES OF PARENTS.	PLACE OF RESIDENCE.	ORIGINAL SECT.	DATE OF BAPTISM.	MINISTER.
1	Elizabeth M. Stewart.	James S. and Mary E.	Latakia.	Protestant.	Apr. 3d, 1892.	Henry Easson.
2	Labiha Haurani.	Ibrahim and Hilani.	Aldainey.	Greek Orth.	" 17th.	"
3	Azizi Siman.	Hana and Nayooof.	Bahamra.	Nusairia.	" "	"
4	Gujus Abood.	Yusuf and Fatoon.	Dibbash.	Greek Orth.	" "	"
5	Yusuf Juramkil.	— Wirdi.	Suadia.	Arminian.	May 7th.	"
6	Usanna Juramkil.	— Wirdi.	"	"	" "	"
7	Emily Latoof.	Mahiel and Katrina.	"	Greek Orth.	" "	"
8	Abdula Zarif.	Elias and Zazif.	"	Greek & Arminian.	" "	"
9	Boules Bagdoood.	Butrus and Anni.	Gunaimia.	Arminian.	June 5th.	Henry Easson &
10	Hatoon Monsich.	Antanous and Wirdi.	"	"	" "	James S. Stewart.

Register of Children Under Age Recorded When Their Parents Joined the Church.

No.	NAME OF CHILD.	NAMES OF PARENTS.	PLACE OF RESIDENCE.	ORIGINAL SECT.	DATE OF BAPTISM.	Age.	MINISTER.
1	Neshan Juramkil.	— Wirdi.	Suadia.	Arminian.	May 7th, 1892	9	Henry Easson.
2	Mari Juramkil.	— Wirdi.	"	"	" "	7	"
3	Miriam Y. Hourri.	Yakob and Sarah.	Inkzik.	Greek Orth.	" 14th.	10	"
4	Wahbey Y. Hourri.	Yakob and Sarah.	"	"	" "	1	"
5	Monsee S. Hourri.	Saloom and Hanni.	"	"	" "	1½	"
6	Miriam H. Hourri.	Hana and Fontin.	"	"	" "	2	"
7	Andraous Elkasis.	Ferah and Anni.	Gunaimia.	Arminian.	June 4th.	15	Henry Easson
8	Gursoos Elkasis.	Ferah and Anni.	"	"	" "	13	and
9	Yusuf Elkasis.	Ferah and Anni.	"	"	" "	6	James S. Stewart.

HENRY EASSON.

MONOGRAPHS.

A MISSIONARY WEDDING.

Rev. J. Stewart Crawford,

Mrs. Mary R. McCarroll,

married

July 27th, 1892.

At Home after August 1st.

Damascus, Syria.

Miss Mattie R. Wylie has kindly furnished, at our request, the following account of this romantic marriage:

There is a good deal of trouble connected with Americans getting married in Syria. I think I wrote you that, to make it legal, the ceremony must be performed in presence of an American consul. We have none in Latakia. Our Beyrout consul is off on a five months' vacation. None of us will have time to leave our work, even for a wedding, when he returns, and so we concluded to go to Jerusalem to Rev. Dr. Merrill, the American consul there. We went by steamer to Jaffa, then by carriage to Jerusalem. Our party consisted of four—Mr. Crawford, Mrs. McCarroll, Miss Cunningham and myself. We

left Jaffa at 9 o'clock in the morning. The carriage was drawn by three horses. The day was cloudy, and there was just enough of wind to make it pleasant. We reached Jerusalem at 6 o'clock in the evening. At David's brook, four miles out, we were met by a horseman from the hotel where Dr. Merrill boards. It is the custom for them to send some one to conduct their expected guests into the city. This young fellow had a fine horse, and he rode well. We went quite slowly up the hill, but when we reached the top, as is their custom, they put on speed. The horseman galloped on before, and we after, every one clearing the way for us. It seemed to us quite ridiculous, but the people were used to that sort of thing, and took it as a matter of course. When we reached the hotel, Dr. Merrill met us, and, after being introduced, said quietly, "You will come over at once to the consulate." We looked at each other. We had expected to wash our faces, at least. But Mrs. McCarroll, in her pretty gray poplin duster and neat little hat, looked as sweet and fresh as if she had stepped out of a band-box. We knew it made no difference how the rest of us looked, and so off we went. After a few preliminaries, such as to ask their names and the names of their parents, where they were born, and when, etc., we were all invited to step under the American flag, which was beautifully draped into a sort of canopy. Miss Cunningham acted as groomsman, and I as bridesmaid. As a minister of the Gospel, with permission from the State of Massachusetts, and as consul of the United States, with per-



MRS. J. STEWART CRAWFORD.
DAMASCUS, SYRIA.

mission from Washington, he proceeded to marry Mr. Crawford and Mrs. McCarroll. The ceremony was a very impressive one. He spoke of marriage as one of the most precious of God's gifts, of its duties. Then he spoke of our work in this land, and its importance, and then of friends beyond the seas who were praying for its success, and who were also longing to be present with us at this hour. His prayer was very solemn, and affected us all. After it was over we returned to the hotel. No one knew what had happened at the consulate. We were travelers, friends of Dr. Merrill. Thursday we spent in sight-seeing. Friday we returned to Jaffa, and took steamer for Beyrout, which we reached Saturday morning. That evening we came up to Mt. Lebanon—Mr. and Mrs. Crawford to visit his sister, Mrs. West, and I to spend a couple of days with my old friends, Dr. and Mrs. Eddy. To-morrow they go to Damascus, and I go with them as far as Zahleh, to spend a few days with Mrs. Haskins, Dr. Eddy's daughter. Mr. and Mrs. Crawford expect to come to see us in September, and we will not feel that she has finally left us till then. She has had a wonderful influence over the girls who have been under her care. I am sure it will go with them all their lives. Her father and mother have been among my very dearest friends for many years. Mrs. McCracken's letters, during my missionary life, have been of the greatest help and encouragement to me, perhaps more so than from any other friend. I was very happy over the prospect of having her daughter as one of my associates in the work so dear to me; and from the moment she came she has been an efficient help, and I grieve to part

with her. But I hope she will be happy, and I am sure God has a work for her wherever she may be.

REV. R. J. DODDS.

The Rev. R. J. Dodds, of Mersine, whose portrait, in company with that of his wife, adorns the pages of this issue of the *HERALD OF MISSION NEWS*, is the second son of Rev. R. J. Dodds, D. D., and Mrs. Letitia M. (Dodds) Dodds, pioneer missionaries of the Covenanter Church in Syria. He was born in Latakia, Syria, December 21, 1860, and his childhood was spent there and in Aleppo, where his parents subsequently removed to engage in Mission work. In the latter place the father died when R. J. was ten years old, and the bereaved wife returned to America with her fatherless children, the eldest of whom, the lamented Archie J. Dodds, M. D., was only fourteen years old. The family settled down at Lucesco, Pa., within the bounds of Brookland Congregation, and here young R. J. passed from childhood to youth, availing himself of whatever educational advantages the community afforded. In due time he entered Princeton College, N. J., where he pursued his studies for some years, but he was finally graduated from Geneva College, Beaver Falls, Pa., being a member of the Class of 1886. Here he won considerable distinction as a beautiful writer. The ensuing autumn he entered the R. P. Theological Seminary, Allegheny, Pa., where he pursued the study of divinity continuously until his graduation in the spring of 1890. He was licensed to preach the Gospel by Pittsburgh Presbytery, April 9, 1889, and visited many of the vacancies of the Church, preaching with much acceptability. Also he occasionally lectured before missionary



societies on the habits and customs of the Syrian people, giving impressions that had been made on his mind during his residence in the East. The writer of this sketch had the pleasure of hearing him deliver a very interesting lecture of this kind, and can testify to the accuracy of his early impressions.

Mr. Dodds was appointed by the Board of Foreign Missions as a missionary to Mersine, and although several Congregations had consulted him with reference to securing his services as their pastor, he followed the example of his honored father and brother, accepted the appointment and was ordained *sine titulo* by Pittsburgh Presbytery, September 11, 1890. He was married to Miss Jennie M. Garrett, of Beaver Falls, Pa., June 19, 1890. Mrs. Dodds was born in Westmoreland County, Pa., and is the daughter of Elder William Garrett and Margaret (Bole) Garrett, and she obtained her education in the schools of her native county.

Mr. and Mrs. Dodds embarked for Asia Minor in the early autumn of 1890. The scene of the labors of this consecrated pair is in the province of Cilicia in the neighborhood of Tarsus, the birthplace of the great Apostle of the Gentiles. Mr. Dodds is the worthy son of a noble sire, being actuated by the true missionary spirit, as has been clearly demonstrated by his career ever since the day he landed on the shores of the blue Mediterranean. He pursued the study of the difficult Arabic tongue with such effective energy that he was able to use it in public speaking when he had been on the ground little more than a twelvemonth. The diligence and zeal he manifests in preaching the Gospel of the Kingdom whenever an opportunity offers

give promise of a life of usefulness in the vineyard of our Lord and Master, and in all his efforts to promote the cause of Christ he is cheerfully seconded by the devoted partner of his joys and sorrows. May the Lord abundantly bless the labors of all his faithful servants, both at home and abroad.

WM. J. SPROULL.

Fayetteville, Pa., July 11, 1892.

EARLY HISTORY OF THE CACHE CREEK MISSION.*

Mrs. A. G. Knox, New York.

In the spring of 1887, the Ladies' Missionary Society of Pittsburgh Presbytery requested the Synod of our Church, then in session at Newburgh, to organize a new Mission. They favored commencing operations in Africa or China, and promised to aid in the support of such a Mission. Having already under its care Domestic Missions in the West, a Mission to the colored people in the South, and Missions in Syria and Asia Minor, in the Turkish Empire, the Synod advised that, instead of inaugurating a Mission to Africa or China at that time, work should be undertaken among the American Indians. The Central Board was instructed to take steps in that direction, and after one year it makes the following report: The question as to the ways and means of establishing a Mission among the Indians presses on us for solution. The Ladies' Missionary Society of Pittsburgh Presbytery have \$1,200 ready to turn into the treasury for this work as soon as a satisfactory plan of operation is adopted.

*A paper read before the New York City Indian Association in May, 1891.

In January, 1889, the Central Board made a statement, of which only a brief extract can be given. Much anxious thought was occasioned by the problem, Who will undertake the work? Where can we find a man who will be both willing to go, and effective when he does go? We feel now that the Lord has marvelously solved this difficulty. After much earnest prayer that our choice might be the choice of God, Brother W. W. Carithers was elected as the missionary to this new field. The call came to him very unexpectedly. However, convinced that the call was from the Master, he speedily and cheerfully responded, "I will go." Though called to leave a pleasant home, a prosperous congregation, and a loving people, he would go forth to live in a tent, until by his own efforts he could provide a dwelling for himself and family.

The field selected is in the Southwestern part of Indian Territory, near Fort Sill. The work is among the Comanche Indians, a tribe characterized by noble traits. They number about sixteen hundred persons, and, so far as has been learned, no living voice had ever told them of a Saviour, Christ the Lord. No Christian hand had ever offered them the waters of salvation. If the love of Christ has melted our hearts, if the breathings of the Spirit have stirred our lives, what shall be the answer as the Saviour points us to the destitute forgotten Comanches?

You may catch a glimpse of the spirit of the man sent to carry this message to these Indians, by a few words spoken at a farewell meeting to himself and family. He spoke of the sudden change: a month ago in the parsonage at Wilkinsburgh, this evening his home broken up, as if a cyclone

had passed over it. But they asked no pity. This was not a sacrifice, because God had made clear their path. He and his consecrated wife were each ready to say, "Here am I, send me." This missionary and his family started immediately for their destination. The first business was to secure from the Government a grant of land for the uses of the Mission. This was secured without much delay. Near the land selected was found a great quantity of limestone near the surface of the ground, which made the best of building material, and with which the buildings for dwelling and schools were constructed. A lime-kiln was built, and a well was dug, which furnishes a bountiful supply of good water.

All this work was done under the wise supervision of Mr. Carithers. He, however, labored under great difficulties in getting materials, mechanics and tools, being seventy-five miles from any railroad. But perseverance accomplished the work.

Perhaps a view of the building will be of some interest. First floor contains dining-room, laundry, kitchen and pantry. A stairway leads from the dining-room to the second story, dividing after the third step, one-half going to the boys' school room, the other half going to the girls' school room. Also on the second floor are the rooms for the missionary family. The sleeping rooms for the pupils on the third story are separated by a stone partition, the boys occupying the north side, and the girls the south side of the building, with a teacher's room adjoining each. The Indians were greatly surprised and delighted at the cooking and heating apparatus, expressing their delight in their own way: Heap-chuck-a-way-papoose-good. A fine farm is in operation, in good producing

condition, under the supervision of Mr. Robert Wilson, from Superior, Nebraska. It is expected that in a few years the farm will produce enough to keep the stock, and furnish all needed farm products for the school.

In this way the Indians are being taught practical agricultural pursuits. The Government pays no money for the education of the children, and no help has been given by the Government in the building or equipment of the Mission, but they issue supplies for the children. This part of the subject must not be passed without noticing the liberality of the brethren in Sharon, Morning Sun, Washington and Rehoboth, Iowa, who made a donation to the Lord's work for the Indian Mission, of thirty-seven head of cattle, the youngest being three weeks old, while others were grave and staid middle aged cows. Dr. Metheny, one of our missionaries in Asia Minor, said he must have a cow in the herd of the Indian Mission, and so he sent a check for \$100.00, which paid for two cows, and feed of all the rest in transporting them to the Mission.

I have only mentioned as contributors of money the ladies of the Pittsburgh Presbytery. How has all this work been sustained? There were reported for the Indian Mission in 1888, \$78.65; in 1889, \$3,541.05; in 1890, \$6,931.50.

The liberality of the Church grew with the demands of the work. This money was raised by collections in the churches, gifts from individuals, the offerings of Sabbath-schools, and Ladies' Missionary Societies throughout the entire Church; \$40.00 came from one circle of King's Daughters, and \$100.00 from one Men's Missionary Society. This seems worthy of

note, as there are few Men's Missionary Societies.

Quite a large sum was received from children, in contributions of \$1.00 each. A lady having heard at a meeting some time previously about the extreme destitution of the American Indian, had her heart touched and felt that she must do something to send the Gospel to the Indian, consecrated just what she had at hand, namely, two lockets which had been gifts to her. They were laid aside at once, as no longer belonging to her, but to the Lord. She is not in the communion of the Reformed Presbyterian Church, but, learning of the establishment of our Mission to the Comanches, sent them to me as her contribution. I held them as a separate fund, to bear her name, and through the *HERALD OF MISSION NEWS* asked for contributions of twenty-five cents each, from the ladies of the Church. In this way \$75.75 were received the first year. The next year, 1891, a lecture was given in the parlors of Mrs. Hugh O'Neill, under the auspices of the Ladies' Missionary Society of New York Presbytery, which netted \$100.00.

You will want to know something of the results, and what is being done in this Indian Mission. I do not need to tell the ladies of this Association that large results are not to be looked for immediately on the opening of a new Mission. Our missionary and his helpers found that visiting the camps, talking to the Indians, getting the good will of the chiefs, was the important thing in the first stages. He has been in every case urged to come back and talk more "medicine talk," as they call all religious conversation. Of course they have had to have an interpreter with them, and sometimes the way these persons have

been found seemed very marvelous and providential.

A letter from one of the teachers relates that with an interpreter they started last summer to visit the camps within forty or fifty miles of their headquarters. They visited 29 camps, saw 197 people, 78 children of school age and 38 babies. Reports from the school say: The children are making rapid progress, they are much like white children—some are very bright, some very dull, and between the extremes various abilities are represented. The little children for one or two nights want their homes and cry for them, but as they become accustomed to their surroundings are contented and happy. They have to be taught to wear our clothes, sit at table and eat with knife and fork, and, indeed, all items of propriety. Habits of personal cleanliness have to be constantly insisted upon, and it requires close watching to keep them from immoral words and actions.

At the preaching services sometimes there are only a few present, and at other times all the Indians in the vicinity are there.

They pay close attention to all the missionary has to say, and show their approval by a nod or a grunt. The children in the school call family worship, "little medicine talk," and the service on the Sabbath, "big medicine talk." The children repeat the Lord's Prayer each night and morning, and many of them can repeat it without a mistake. They are learning the 23d Psalm. They enjoy singing very much, and make great efforts to join in the singing, but their music is so very different that they find it difficult to follow.

Some of the parents act very wisely and

give no trouble about their children, and others are just the reverse. They will go to the Mission and dictate what they should eat, and what they should wear, with many other suggestions. The Mission has been greatly helped in providing for the children by boxes and barrels of clothing that have been sent by Missionary Societies at home. One of the teachers writes that "every mail brings words of encouragement and assurances that we have but to ask, and aid in any line will be cheerfully given. Every box that comes attests the truth of these words. After the boxes are opened, we despair of ever getting all the contents in again, and thus they stand with garments piled high above the top of the box or barrel."

I have thus given you a little sketch of what the Reformed Presbyterian Church is endeavoring to do for the Indian.

EVERY ONE A WORKER FOR GOD.

Being destitute of fresh and full information regarding the operations of the American Mission in Persia, we fall back on the fact that the provincial brethren made a new departure last year by establishing what they call an "Inner Mission." The ideas lying at the basis of the movement are these—that each member of the Church ought to be a worker for God; that giving is no proper substitute for working; and that as many of the population as can be reached ought to be directly appealed to on the subject of their personal salvation, whatever their nationality may be. Accordingly all those who were willing to work were organized as a Union, and there was abounding prayer for baptism of the Holy Spirit. A good start was

made a year ago, and some instances of unwonted zeal and devotion are recorded. American missionaries and Nestorians were combined in this effort, and the paper from which our knowledge of the matter has been derived concludes thus: "The efficient and economical way of Mission work in Persia is by means of devoted workers, who already know the languages and the people. There are many obstacles, but not more than in the days of the Apostles. Pray for us and help us." It speaks well for the vitality of a church when the animating spirit leads out the members in efforts to win souls. We shall look for results.—*Turkish Missions Aid Society Report.*

THE WORD OF GOD.

A correspondent of the *Christian Herald and Light of Our Times* writes: "I know an American missionary who was sent to Burmah thirty years ago to make inquiries about the languages. He himself spoke Burmese, and traveled up the country for many hundred miles. One night he encamped near a small village; here he

heard prayer going on in Burmese. He listened, and to his utter astonishment heard, not the name of Buddha, or that of any idol, but the name of our Lord Jesus Christ. He was the more surprised, for he knew that no missionary or white man had ever been to that part of the world, and so he went into the village and began to make inquiries. He found out that the head man of the village had some years previously been down to another village some miles distant, and had bought an article of food wrapped up in Burmese-printed paper, which happened to be one single chapter of the Word of God, with a piece torn out of the corner. He read it, and having himself sought to put sin away, he found that Saviour which is the Son of God, and who he found was able to cleanse from sin. He now called his friends together, and read that piece of the Word of God to them, and induced them to put away their idols. And when this missionary found them, they had been for six years praying to Christ as the Saviour of sinners. Thus is the blessing of God upon our work of spreading abroad simply and solely the truth as in Jesus Christ."

LETTERS FROM CHRISTIAN WORKERS.

MERSINE, ASIA MINOR.—The following letter from Rev. D. Metheny, M. D., bearing date July 19, will be read with interest:

To-day I inclose our checks to Brother Miller for one thousand and thirty-seven dollars and fifty cents (\$1,037.50) for the new Mission to China. Miss Sterrett has

also paid in seventy-five dollars, and Miss Joseph thirty-eight dollars and eighty-eight cents—both for the same Mission to China \$1,037.50
 Miss Sterrett 75.00
 Miss Joseph 38.88
 Making in all \$1,151.38
 It was a great day of rejoicing for us

when we read that Synod had authorized you—the Board—to send out a minister and physician. Make sure of a good *surgeon*, if you can; no work tells like a surgical operation to secure attention to the Gospel call. We send our contributions accompanied by our earnest prayers for *many years* that God would bring about this happy day. Oh, that the *four millions* recently given so kindly to those who did not need it at all had gone for Mission work! When will people learn to see that the last command of Our Ascending Lord and Saviour is at once the most comprehensive and important command He ever gave—the command complied with being most certain of all methods—yes, *the only* method for putting down all wrong, establishing all law, liberty and right, and bring innumerable blessings on mankind?

I am amazed to see how very backward we Covenanters are still. When the new China Mission shall have been fully inaugurated and the money regularly gathered, will we have at all inconvenienced ourselves in the least? I give due notice that this new project having been officially endorsed by Synod, I do hereby—by *this very letter*—begin to urge and implead our people in the name of Christ to start *still* another, and *then* another new Mission to the heathen *until our means* shall have been exhausted. *I do know* that the people of the Pittsburgh Presbytery alone can run *ten* new Missions in addition to what is being done, and not be straitened or lack any needful good thing. I have faith, moreover, that as our Church becomes *purser* and more earnest and sincere, this will be done in the early future. I hope during the year to make up our full subscription—\$2,350—besides the yearly

subscription. This matter has pressed me for nineteen years. I was fearing God was not purposing to accept our offerings. Now He has begun to *let* in the light, and I am more happy over it than tongue can tell. It is easy to return Him His own when He is willing to receive it. My chief concern is to have His approbation. There is no course open to man that offers so many inducements as missionary work. I begin to count up, on my fingers, friends and relations having incomes varying all the way from \$5,000 to \$20,000 a year, some of them still more, but I have not got fingers enough! I pray that they may all have granted unto them that largeness of heart and liberal spirit which ennobles and brings untold joy to the heart.

I do wish a fast day would be appointed by Synod, or at least that our beloved people will truly *examine* themselves, and try their own souls whether they are doing right towards God, towards Christ, towards His Spirit in regard to sending the light of everlasting life to those to whom it is in their power to give it this very year while He calls.

LATAKIA.—The following letter, dated July 15th, is from Miss M. R. Wylie:

Mr. Easson and family left Latakia for America the 15th of June. With them I send a translation of a paper given me by one of the teachers for the HERALD OF MISSION NEWS.

Mr. and Mrs. Easson were very much overcome with the (to them) unexpected demonstration of grief at their departure, and the many expressions of good-will on the part of the native people. A few days before they left, the teachers sent Mr. Easson a suit of Arab clothes and Mrs.

Easson a "pongee" dress, saying it was a token of their love to them, but that they were not able to purchase a gift costly enough to represent all the place they held in their hearts. The last few days their house was crowded with visitors of all classes. People in mourning do not usually make calls, yet, although there had been four deaths within a short time, the people came, saying they must bid good-by to Mr. and Mrs. Easson. The evening before they went away Mrs. Stewart invited all the Mission circle to take supper with them. Mrs. McCarroll and Miss Edgar, with the help of some of the native friends, decorated the large court with flags, evergreens and flowers. At one end was the word "Welcome," between the Turkish and American flags. Above the Turkish flag was the word "From," and above the American flag the word "To." At the other end of the court was the word "Farewell." After supper was over Mr. and Mrs. Easson and some of the party were invited to a distant part of the house. The doors of the court were shut, the supper table cleared away, chairs and benches were quickly brought in, Chinese lanterns were hung up (which the wind quickly turned into flames, however). Previous to this, all the members of the church in Latakia, and as many as could receive word from the mountains, and the pupils in the boarding-schools had been invited, and for whom the ladies of the Mission had provided refreshments. In a very few minutes the court was filled with people. The school children had prepared some songs. It was quite a surprise to Mr. and Mrs. Easson to be called out to meet so many friends. After singing and prayer several of the native people made

addresses. All spoke of the twenty years of faithful, loving service Mr. Easson had rendered them. They said that he had watched and worked for them by day, and at night the sleep had departed from his eyes. He had journeyed by land and by sea, over mountains and through valley and plain, on their account, in summer's heat and winter's cold. "In the day the drought had consumed him and the frost by night." Wind or hail or rain had not deterred him. Often the hard ground or the hammock under the canopy of heaven had been his resting-place, or, perhaps worse, he had lain in houses where the cattle had been his companions and the coarsest of fare had been his provisions. His children had sickened and died and been buried out of his sight, and yet for all these hardships no word of complaint had ever issued from his lips. It was incredible the amount of work that he had done in his own quiet way, when it would seem to an outsider that he was not busy at all. He had written letters without number, had overseen the building of houses, had kept accounts, had visited the sick, had attended weddings and funerals, wept with those that wept and rejoiced with those who rejoiced, had listened to tales of sorrow, had always been ready to help in trouble and to give advice and counsel. Never had he been known to say, I have not time for that, or I am too tired to see you. He had always been an example of patience, and had always shown that he was willing to spend and to be spent for them. And now, when the loved father whom he had so ardently longed to see had been taken to the heavenly land, and his aged mother was needing his presence, yet his thoughts were still for them, and he

intended to turn aside as he journeyed homeward and plead the cause of the oppressed in Constantinople.

Mr. Easson responded in a few words, thanking them for their kind words, saying he felt he did not deserve them, and said his parting words were, "To hold together." "See that ye fall not out by the way." "Cling closely to the Rock of Salvation, Jesus Christ."

The day they went away it seemed as if we were going to a funeral, as we left the Mission grounds to go to the steamer. Three boat-loads of friends accompanied them to the ship. We were reminded of the words, "Sorrowing most of all lest we might see their faces no more." May they reach their native land safely. May they have a joyous meeting with their friends, and may God sustain them in the sorrow of not meeting with the loved ones He has taken to Himself in their absence.

TRANSLATION.

There left us on the 15th of June His Honor the Rev. Mr. Easson, the generous, our shepherd and friend, and his family the honorable, to journey to their native land, and that day was the gloomiest of days to us all. There came to him from all the sects to bid him farewell and to wish him God-speed. From the rich and poor, the consuls of other countries and officers of the government, with their eyes full of tears and their sorrow enveloping them. Their sorrow was greater because, on account of ill-health, he had feared he would not be able to return. Everyone urged him not to say that word. And now, on the tongue of the brethren especially, and of all the inhabitants of Latakia and the country round about generally, we

beseech all who know him, from the Americans and others, that they will do all in their power to cause him to return. All who talk to him about his return will do us a great favor. All who know him depend on him. His love and humility, his kindness and gentleness sustain us, and this is our excuse for asking this. In all the time he has been with us all hearts have been drawn to him. Everyone considered him a compassionate father, because in times of straits and troubles he always helped. If any were tempted, he would warn him. If anyone would fall, he would endeavor to lift him up, so that the fallen had courage to apply to him; so had the poor in times of necessity. Did a young boy wish to learn a trade, he was the one to find a place for him; or if an orphan girl wanted to earn a living, he would tell her how to do it. He was a father to the poor, the stranger's help, and the oppressed considered him a refuge, and he was a comforter to those in grief. All were ready to listen to him and incline to him with all their hearts, and they looked to him always with all eyes, when he gave out his good words and the love of his nature. So we earnestly beseech and really hope that he will return to us. We would not have patience to part with him, or could we be comforted without him if it were not for this hope. Therefore we will depend on the Honorable President of the Board of Directors and on all its honorable and wise members to do us this great benefit, to see that he comes back to us, and we will be of the most thankful ones. The Lord loves those who do good works like that. We ask of the Most High that He will reward our beloved pastor for us with good and give him and his family

perfect health, and be with him in all that he does, and give him all blessings, temporal and spiritual. We ask all the Church to join us in this prayer, that he may re-

turn to us in peace. The Lord is able to do all things.

So petition many friends.

Latakia, July 8th, 1892.

EDITORIAL NOTES.

MISSIONARIES WANTED.

Acting on the Instructions of Synod, the Board of Foreign Missions issues a call for the following laborers:

1. Two physicians—one for Cyprus and another for Suadia. The applicants must be thoroughly equipped men in their profession, skillful physicians, as well as earnest and devoted evangelists, who have had some experience in missionary work.

2. Two young ladies—one to supply the vacancy created in Latakia Mission by the resignation of Mrs. McCarroll, and the other to be located in Asia Minor or Cyprus, as circumstances may require. They must have had some experience in teaching, and be able to furnish evidence of devotedness to Christian work in the Congregations of which they are, or were, members.

3. A minister, and a thoroughly qualified physician, who shall be sent to China, "as soon as practicable," to be the messengers and representatives of our Church in that Empire. They must be young men, less than thirty years of age, graduates of some University, who have proved them-

selves apt to teach, manifestly of a missionary spirit, and loyal to the distinctive principles of the Reformed Presbyterian Church.

The way is open.

The demand is urgent.

The time is opportune.

All applications, with the usual testimonials as to moral character and professional ability, and certificates of good health, should be sent directly to the Corresponding Secretary, 126 West 45th street, New York.

By order of the Board.

JAMES KENNEDY, Chairman.

R. M. SOMMERVILLE,

Corresponding Secretary.

To those who read this call for volunteers we commend a serious and prayerful study of the 6th chapter of Isaiah. There are pointed out, more clearly, perhaps, than in any other Scripture, the essential qualifications for missionary service: Reverence for God, a sense of personal unworthiness, coupled with a clear view of the spiritual need of the unevangelized world, and out-and-out self-surrender.

Isaiah was a young man, probably not

more than twenty, when he heard the appeal of God: "Whom shall I send, and who will go for us?" At once, though conscious of many imperfections, he offered himself: "Here am I; send me." The question to be decided is not whether, in his own opinion and in the judgment of others, a man has a special fitness for a particular line of work, but is he willing to do the will of God anywhere without knowing or caring to know the nature of the service that will be required at his hands? The demand for scholarly men is as urgent as ever, but the one requisite, for which eminent talents and special training can never be a substitute, is entire consecration and childlike faith. Of such persons the Holy Spirit will take full possession. "The Lord will show Himself strong in behalf of those whose hearts are perfect towards Him."

—Since our last issue we have received a letter from Canonsburg, Pa., in which the writer gives us the names of Mrs. Burnside and of Anna and Bessie M. Slater, the former pledging herself for \$5.20 and the latter for \$3.65 annually for a term of five years, to aid in the support of another foreign missionary. Our correspondent may well say: "The time seems long since this project was proposed, but I trust it will not fail." The fund is not yet complete, but we are not willing to believe that the young women of the Church will let the "project" be a failure. We expect that the money will be ready to pay the salary of one of the missionaries called for in the appeal of the Foreign Board.

—We hoped to have been able before this time to report that the pastors of the

Reformed Presbyterian Church had agreed to support a foreign missionary. It is somewhat of a surprise to us that there has not been a more generous response to this proposal, which originated with Rev. J. W. F. Carlisle, of Newburgh, N. Y. Perhaps it has escaped their notice. Once in a while, however, we receive a letter full of good cheer, which revives our hopes. Mr. E. H. Buck, for instance, who has been laboring in Barnesville, N. B., during the summer months, wrote early in July, enclosing \$10, with the request that half should be devoted to the new work in China and half to the sending of a physician to Suadia. In the same letter he pledged himself to contribute \$10 a year to aid in sustaining another laborer in some foreign field. His name has been added to our roll.

—When in Boston, Mass., a few weeks ago, a bright little boy called on us at the close of the Sabbath services, that he might hear something of the heathen children in Syria, for whose education he had previously sent money to our office. He then handed us \$4.60 more to be used for the same purpose. James K. R. Gamage is only seven years of age, and yet he is denying himself, as truly as any man has ever done, that he may bear a part in saving boys and girls of his own age, born and nurtured in heathen darkness. All the pennies and dimes given him are laid away in a bank, instead of being used to gratify himself, that he may thus help to tell others of Jesus as the only Way to light and life.

We have also to acknowledge having received one dollar from a missionary lad of 2d New York, David Park, who has given many dollars at different times for "his heathen children."

—Miss Lillie B. Joseph, who has been employed in the Tarsus Mission for five years, has returned to this country on leave of absence for an indefinite term. She reached New York on Friday, Aug. 5, and left the same evening for Pittsburgh, Pa., *en route* to her old home in Hopkinton, Ia. Though for a long time in delicate health, Miss Joseph served the Church during her residence in Asia Minor with commendable diligence and zeal. Her many friends extend a hearty welcome home and pray for her speedy restoration.

—Rev. Henry Easson and family were passengers on the steamship *Britannic*, which arrived at New York on Thursday, August 11. This devoted missionary has earned a holiday. Before leaving Latakia, he visited the leading stations under the care of the Mission, and will bear to the home churches interesting information of the work that is being carried forward in the field with which he has been identified for twenty years. While seeking rest and recuperation among his friends in America, we are quite confident that he will do all he can to make them more familiar with its missionary operations in Syria.

—On Friday, August 12, Rev. J. R. W. Stevenson and wife reached New York. Finding that his health did not improve as rapidly as was hoped, our missionary felt it to be his duty to return to this country. Absence from the city prevented us from meeting him on his arrival and learning his plans. Let the friends of the work in Cyprus look to the Lord for guidance. The affliction that has befallen our brother is a mystery. But we can at

least learn from this strange Providence to rely more on God and less on our own plans, however popular and pleasing, for extending His cause. God will glorify Himself.

—Previous to the meeting of Synod, as intimated in the Report of the Board of Foreign Missions, Mrs. Mary R. McCarroll, of Latakia, had tendered her resignation, to take effect in July. As Mrs. McCarroll had been in the service of the Church for less than two years, it was felt that some compensation was necessary. So we are glad to be able to say that she recently offered, through her father, Rev. J. McCracken, of Birmingham, Mich., to reimburse the Foreign Mission Treasury for expenditures incurred for her outfit and traveling expenses. This offer, being in complete harmony with the views of the Board and the action taken at its meeting in June, the Treasurer accepted it, and has publicly acknowledged the receipt of \$400 for this purpose.

We are sorry to lose the services of one who, during her brief term of service, had endeared herself to every member of the Mission, and proved in many ways her devotedness to the work. At the same time it is gratifying to know that, as Mrs. Crawford, she will still be identified with missionary work in Syria. Let us hope that her marriage will serve to establish the friendly relations already existing between the Damascus and Latakia Missions.

—We are glad to present our readers with portraits of Rev. and Mrs. R. J. Dodds, and a brief sketch of their lives. This engraving can be furnished on cardboard or wood-cut paper at the rate of \$1 a dozen.

— ❖ — **CHANGE OF AGENCY.** — ❖ —

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